propriety refuse ... ool could not do so without jeopardising commundmission to any boys but a de...heen particular the Fort Girls' school, Trivandrum, and observed that concord and harm...choch schools, intended to serve the educational requirements of the girls...verisses, were unhealthy in that they tended to blur the mental vision of pupils, ...rdejpede the growth of catholicity of spirit in the rising generation of mothers. In conclusion, the Member spoke with approbation of the declared policy of Government towards special and denominational schools.

Dewan's reply.—You suggest that half-fee concession should not be given to communities as such but should be given to deserving pupils among communities which are classed as backward and that the concession should also be made available to deserving boys of other communities. The suggestion is a good one, but it will be difficult to carry it out into practice. In the case of communities like the Pulaya and the Paraya who are admittedly poor, there is on difficulty, because the whole community will, as you say, receive the concession, but there are other communities, such for instance as the Mahomedan community, the poverty of a particular member of which may be a matter of doubt.

Member.—Why should the headmaster not be called upon to decide the question ?

Dewan.—That will be placing a dangerous weapon in the hands of the headmaster.

Member.—Then, it may be left to some people of the place.

Dewan.—Yes, the suggestion is capable of being carried out to some material extent, only when non-official help becomes available. The Village Council would be in a position to say exactly who are the boys that are really poor and deserve the concession and who are not. They will know whether a boy belongs to a rich or a poor family. We must wait until we get these Councils. The suggestion is a very important one and will be remembered by Government. For the present, as I said, it will be difficult to give effect to it.

You say that some boys are selected for the English School Leaving Certificate Examination and that after they get through the public examination they are refused the certificates for want of requisite attendance. I am inclined to think that it is the headmaster that should be punished in such cases. If the boys obtain the requisite percentages of marks, they ought not to suffer. I shall refer the question to the Director and see what can be done.

There are only 48 schools which are not open to certain communities on account of their proximity to temples or palaces. It is the constant effort of Government to reduce the number of such schools. I shall see that special attention is paid to this matter. Lastly, you want the deletion of Section 69 of the Education Code. This is an important Section, and it seems to me that its retention may be necessary on other than caste grounds. I cannot make a pronouncement in regard to it without careful consideration.

Member.—I hope you will reflect upon that matter.

Dewan.—Yes.

116. Some educational needs of the State.

Rev. Fr. Joseph C. Panjikaran M. A.(Member, Municipal Council, Alwaye) stated that the observation made by the Dewan in his opening Address to the effect that the education imparted in the State was far too bookish and literary and not sufficiently practical or vocational was correct. He would add that it was also far too materialistic and non-moral. It overlooked the important fact that a man was composed of both body and soul, the latter of which was, to say the least, at least as important as the former. It by no means trained young men to be men of character, men whose conduct was to be guided and governed by sound moral principles. It did not

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inculcate in the students who passed through the portals of our schools general rules of conduct rooted firmly in the mind and regularly acted on under all circumstances, adverse or otherwise. Such training in schools as would cultivate discipline of the mind and lead to the formation of character was more urgent and important at present than perhaps at any other time before. The student population of India and even of Travancore was swayed by impulses and ideals which were not in existence ten years ago. A spirit of indifference, not to say of disobedience to properly constituted authority —religious, parental, political or pertaining to the school—was a sign of the times. It was the resultant in a great measure of the want of instruction in schools on the duties and responsibilities of students. The system of strikes newly imported into schools, often to enforce unreasonable demands, societies for concerted action started in schools and Colleges for the protection of so-called students' rights, and a feeling of haughtiness in the students as if they knew more about all questions than their instructors and Professors—these were the results in part at least of the want of the religious and moral element in education. If that evil was not nipped in the bud, a time might come when teachers would find it impossible to discharge their most responsible task of educating the youth of this State. Within the last decade and more, it had been increasingly felt by all thinking men that the educational system in India, including also the Indian States, suffered from one serious defect, and that was the absence of religious or at least moral instruction. If history taught one lesson more than another, it surely was that it was of the utmost importance to impart religious and moral instruction to the people. But, as it was not practical to impart such instruction to all people, the only class for whom this could be done was the students, and the only place where it might be given was the school. The Member admitted that it was rather difficult to separate moral from religious teaching. The variety of creeds and subdivisions of creeds found among the student population made religion and morality difficult subjects for teaching. No right-minded person could quarrel with the moral instruction that might be given to pupils on the assumption that there is one Almighty God, the Supreme Lawgiver. A whole course of moral instruction could be given on the basis of the existence of God as the Author and Ruler of the world, and as the Law-giver at the back of Conscience to whom obedience is a strict duty on which man's final happiness depended. With that view-point before them, some authors had written books on moral science adapted to the standard of higher grade English schools, *e. g.*, "Man's Great Concern ; the Management of Life" by Ernest R. Hull, Editor, the *Examiner*, Bombay ; "Moral Science for High Schools ; A text book of moral instruction on a common basis", and "A Hand Book of Morals". He was of opinion that a course of moral instruction in all cases, and religious instruction in some cases was both practical and advisable.

In the British Districts, moral instruction was a compulsory subject for all students. A course of moral science was given by the Headmaster, the senior teachers or other competent hands. The subject was considered as important as, if not more important than, the other subjects. Failure in it at the final examination was reckoned as failure in an important subject. Even in Travancore there were some aided schools where moral instruction was given to pupils by the headmaster, and with very good results. If only the system was extended to other schools and the department encouraged the attempt, very much more could be done. It was high time, therefore, that Travancore, which prided itself as standing foremost in matters educational, took some definite steps in that vital matter. In regard to religious instruction the Government and the Education Department should in no case stand in the way of such instruction being imparted to the students in aided schools. Managers of denominational schools should be allowed to impart during class hours religious instruction to the pupils of their own denomination for not less than two periods a week, the other students being simultaneously given a course of moral instruction. Pupils who wished to go to a school of their own denomination for the sake of the religious instruction imparted there should be allowed to do so, and the headmaster should be given strict orders to consider it as a valid reason for transfer—a thing which was not

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done now—and to issue transfer certificates to such boys, provided the application of the parent or guardian was made as usual within the first five working days of the school year. In departmental schools, however, it was neither expedient nor practical to introduce any religious instruction. As regards moral instruction, the Member said that it must be made compulsory for all the schools in the State. It should be particularly so in departmental schools where no religious teaching was given. Two periods a week at least should be devoted to the teaching of the subject. To evoke due response from the pupils, the headmaster or the senior assistant should be in charge of the work. An annual examination should be held and failure in it reckoned as failure in an important subject. In aided schools, however, where religious instruction was given to any particular denomination, those boys who did not attend the course of religious instruction must be obliged to attend the class of moral science.

The Member then dealt with the need for revising certain portions of the Education Code and syllabus. In the syllabus for English, the teaching of English Grammar should, he said, be re-introduced and made compulsory. That opinion was supported by the Chief Examiner in English for the last English School Leaving Examination. English Grammar should therefore be re-introduced in English schools as a compulsory subject, and at least 75 per cent. of the marks allotted to the second paper in English should be given to purely grammatical questions.

Another point to which the attention of the Government and the Education department was invited by the Member was the subordinate position to which they had delegated history and geography. According to the Code, these subjects were compulsory ; but the name was a misnomer. What the Code meant by ' compulsory ' was that students were expected to go through a class course in the two subjects, but they had not to appear for a compulsory public examination in those subjects. It was only those in the field of teaching who knew how difficult and useless it was to teach a subject in which the students knew that they had not to appear for the public examination. It was a serious injustice done to the students of history. They had to answer two papers in elementary mathematics, *i. e.*, in Arithmetic, and Algebra and Geometry. The same paper was answered also by the students of Mathematics. It was an easy task for the latter to score very high marks, but the students of history found it hard and got very low marks. To compensate the history students for this disadvantage, there should be a paper in elementary history and geography, compulsory for all students, in which the history students could score higher marks than the others. The want of such an arrangement placed the students of history under a two-fold disadvantage. The first was that it was very much easier for the mathematics students to pass the School Final Examination than for history students. The second was that the history students labouring under the weight of elementary mathematics had no chance whatever of winning the State scholarships. His proposal, therefore, was to make elementary history and geography compulsory for all students at the public examination or for the sake of equity, to make elementary mathematics a subject for class examination only. The present arrangement was that all history students should take up British History as one of their optional subjects, while they could take up either Malayalam, Sanskrit or Indian History as an additional subject. The result was that a history student could pass the School Final Examination without studying Indian History. That was regrettable. Indian History should be one of the compulsory subjects, and then as an additional subject they might take Malayalam, Sanskrit or British History.

Lastly, on the subject of syllabus, the Member recommended that in the High School forms a course of agriculture or industries be substituted for Nature study. He also urged the necessity for the Code being revised with a view to meet modern requirements and changed conditions by amending Article 95 (b) of the Code. It was better to be less efficient and more useful, and on that principle, 5 more pupils might be added to the strength of the classes. He also stated that the rule was not rigidly adhered to in departmental schools because a sufficient number of teachers was not available. The position of private schools was more difficult, and hence the need for the relaxation of the rule.

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Dewan's reply.—Government must thank you for the very useful remarks you have made. The question of moral instruction in schools is a question about which there is no end of discussion. It is a very difficult question as you yourself admit. The importance of moral teaching has been emphasised in the instructions issued to Managers. It is difficult to say what ought to constitute moral teaching and to distinguish it from religious teaching and to draw the line between the two. But the importance of moral instruction cannot be too much emphasised. I am not aware of the fact that moral instruction is treated as a compulsory subject in British India and that marks obtained in that subject are counted for a pass.

Member.—Not in the public examination, but in the school examination.

Dewan.—Your suggestions will be referred to the Director of Public Instruction and it will receive careful consideration at the hands of Government.

117. Improvement of the education of the members of the Pratyaksha Raksha Daivasabha, by giving grants to schools and appointing qualified men of the Sabha as teachers.

Mr. Yohannan Yohannan (Member, Nominated) represented that Parayas, Pulayas, Maravas, Kuravas, etc., who had become converts to Christianity should not be treated like other more fortunate Christian brethren. The former classes of people were very backward in point of education, and the Member prayed for the grant of the following concessions to them :—

1. A few pupils who belonged to the above mentioned classes and who had finishd their education in classes IV, V, VI and VII of vernacular schools should be employed in the Registration, Police, Anchal and Forest departments as clerks, constables, peons, guards, etc. In the case of other pupils, necessary help should be granted towards their further studies.

2. Four pupils from each taluk should be selected and given vernacular education at the expense of Government and two pupils in each Division should be given English education.

3. The grant to the teachers of the above-mentioned classes should be slightly more than to the teachers in other Government schools.

4. Full remission of fees should be granted in the case of the above pupils reading in Classes V and above.

5. In the case of schools proposed to be started in the High Range for the benefit of the above classes of people, permission should be granted to fell and utilise the trees such as *Thempavu*, *Venga*, *Maruthi*, etc., standing in the adjoining forests for the construction of school buildings, and to cut the grass growing in them for purposes of thatching.

6. Scholarships should be granted to those reading in English schools and to those in Classes IV and above in vernacular schools.

7. The applications for grants made in the case of the P. R. D. S. School at Mittathumavu in Anikattukara, and of the P. R. D. S. School at Madapalli started and conducted by the Member had not yet been sanctioned, though some other schools under different management had already received the same. He prayed that the grants for his schools be ordered to be disbursed without delay.

Dewan's reply.—Noted.

118. Opening of special schools in each taluk for the education of Jenmies.

Mr. Vasudevar Trivikramar Nambutiri (Member, Jenmi, Kottayam Division) represented that the Nambutiri community was in a deplorable plight in the matter of English education. Their social condition was out of tune with the advancing spirit of the age. That was due to their want of education. Their children were not accustomed to mingle freely with the pupils of other castes. Their customs which had the sanction of ages could not be given up at once. The spirit of conservatism could only be gradually improved ; and liberal education was the

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